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Historical Criticism and the Spirit of Charity.

In necessariis unitas, in dubiis libertas, in omnibus caritas.
—St. Augustine.

When Father Grisar delivered his famous lecture at Munich in September, 1900, it could hardly have been foreseen that its results would be so far reaching as they have been. The Catholic press in Germany has given unmistakable signs of agreement with the views of this distinguished historian. Theological reviews have begun to labor along the lines indicated in that lecture. In England, too, the Catholic press is coöperating with that of Germany. The Catholic Truth Society has published a translation of the speech in pamphlet form under the title: "Church History and the Critical Spirit."

It is not difficult to explain the cause of the hearty approval which Father Grisar's statements have won from many Catholics. Some Catholics, it is true, are inclined to ascribe the whole movement to the hypercritical spirit of our age or even to a trace of Liberalism. But a more charitable explanation offers itself. For years Catholic students of history have been convinced that many pious legends were untenable in the light of well-established historical evidence. However, few had either sufficient reasons or the necessary boldness to utter convictions so apt to disappoint many devoted Catholics. When, however, one of the most prominent Catholic scholars, a man of indisputable loyalty to the Church, publicly gave voice to these convictions, many others came forth with their own doubts and arguments against certain pious legends. The movement has been set on foot; it is not only tolerated by the ecclesiastical authorities, but to a certain extent even encouraged. It is a legitimate movement, and it would be utterly useless to denounce it as dangerous. It is true that it deals with delicate subjects. Hence it is necessary to guide it wisely; to stop it is impossible.

In this country, at least two esteemed re-

views, the *Pastoral-Blatt* and THE REVIEW, both of St. Louis, have published Father Grisar's lecture and various articles bearing on that question. On July 25th a paper in the REVIEW on "Historical Criticism and the Catholic Mind" proved that no danger for our faith or even our popular devotions was to be apprehended from the historical criticism as carried on by Catholic historians like Fathers Grisar and Thurston, and others. Indeed, the anxiety of some pious Catholics, who see danger in this criticism, is unreasonable and based on want of clear distinction between what is a matter of theological teaching and what is a mere question of devotion or history. It is said that certain savage tribes can not see an eclipse without being anxious about the fate of the sun; when they see the sun beginning to be obscured, they think some monster tries to devour the "light-bearer," and they begin to yell and to fire guns, in order to frighten away that monster. Enlightened Catholics should not resemble these poor savages. They should know that even a bold theory against revelation can not in the least affect the source of light; that the theory itself will pass like the shadow before the sun, and that the sun will shine as before. Much less ought Catholics to be startled when doubts are cast upon the truth of some pious legends, on the origin of some devotion, or on the genuineness of some famous relics. This has recently been well explained by the Cardinal Archbishop of Westminster in a letter printed in the *Tablet* and translated in the October number of the *Pastoral-Blatt*. There it was stated that the Church herself does not claim any infallibility in regard to relics, and that no Catholic is bound by faith to believe in the genuineness of relics. (See REVIEW, No. 31, p. 491). But as this whole question has sufficiently been treated in the article of THE REVIEW of July 25th, we need not further dwell upon it.

There is another most important point which claims our attention to-day, viz.: the spirit in which such controversies are frequently carried on. It is the spirit of unnecessary bitterness sometimes manifested in these controversies, on which we wish to make a few remarks. The "critics" are apt to treat with contempt those who endeavor with might and main to uphold the old and dearly cherished traditions. We think also that Professor Funk's expressions, quoted in THE REVIEW (No. 34, Nov. 21st), are too severe. We do not see why "it is humiliating for the German Catholics that our leading theological cyclopedia (the *Kirchenlexikon*) at the end of the nineteenth century contains the crass and legendary story" of the "Holy House of Loretto." It is true, many prominent Catholic scholars long ago doubted this legend. Still, as was stated in the article "Historical Criticism and the Catholic Mind," "from the very outset there ought to be an inclination to stand for such traditions, but if the proofs against them are really convincing, the Catholic need not and can not defend them further." In 1893, when the article "Loreto" in the *Kirchenlexikon* was published, the historical documents which compell us to abandon the legend were not known. Probably even then a more critical historian would not have asserted the truth of the tradition so positively as the writer of that article has done.

Still more unjustified is the charge of the *Katholische Kirchenzeitung*, Salzburg, [No. 81,] that "a portion of the clergy uphold exploded legends for the sordid reason that they derive pecuniary advantage therefrom." We admit that this may have happened in very, very few cases; but we agree with the editor of THE REVIEW that "the charge appears exaggerated," nay we add, it is unjust and insulting to the vast majority of the clergy. The reason for upholding such legends is rather an excessive conservatism, and a well-meaning but imprudent piety. "They have a zeal of God, but not according to knowledge" (Romans 10, 2).

On the other hand, the "hyper-conservatives," as we may call them, are not less unsparing in their attacks on the "critics." Thus for instance, a Catholic paper in this country, edited by a priest, said of P. Grisar's statements that they "may trench on dangerous ground"; that "to the calm Catholic mind,

well grounded in the faith, and ever conscious of the supernatural side of the Church, they will make an adverse, painful impression" (see refutation of this charge in THE REVIEW July 25th). Now these expressions read very much like theological censure passed on dangerous or unsound doctrine, when the Church declares an opinion as *periculosa* or *piarum aurium offensiva*. Hence this charge is probably more serious and uncharitable than the contempt manifested by the critics. For nothing can hurt Catholic priests or religious more than to question the soundness of their teaching or their loyalty to the Church, their *sentire cum ecclesia*. But we think the Roman Congregation has proved that it does not share the apprehensions of some over-anxious priests. For, as the *Pastoral-Blatt* stated not long ago, Father Grisar was invited in June to take part in the revision of the Breviary, and this a few months after the lecture which shocked some Catholics.

We see, therefore, that both parties may easily go beyond what the spirit of Christian charity demands. Zeal is a precious gift in the advocates of the good cause, but this zeal should never become bitter. Here we may apply the words of the Apostle St. James: "If you have bitter zeal and there be contentions in your heart, glory not" [3, 14]. It is to be regretted that able and zealous Catholic writers in scholarly works, in magazines and newspapers sometimes forget this important maxim. Thus they often embitter their adversaries, and what is worse, they do not accomplish one-half of what might be accomplished were they more moderate; what they build up with one hand they tear down with the other. In June of this year the second volume of Louis Veuillot's biography was published by his brother Eugene. In this volume it is stated that one of the deepest sorrows which this noble champion of the Catholic cause took with him into his grave, was the conviction that "he was frequently too bitter, too vehement against his adversaries, especially Montalembert; and he thought that if he had been more amiable, he would have advanced much better the cause for which he fought." The *Kölnische Volkszeitung* (weekly edition, Oct. 17th, 1901), is inclined to confirm this, and says that the words of Veuillot are a serious warning for all who defend the cause of God and the Church never to forget the maxim, *noblesse oblige*.

It may be interesting and at the same time instructive to call attention to a period when a discussion, much like the present, was going on between two parties. It was in the early days of the Church. Some Christians, converted from Judaism, thought they were obliged to observe the whole ceremonial law of the old dispensation. Others, more enlightened, especially converts from paganism, thought themselves free of all these Mosaic obligations. The first party "judged" the second, thought them too free, not fully imbued with piety. The "stronger in faith," the converts from paganism, "despised" the others as "weak in faith." Then it was that St. Paul wrote that beautiful passage to the Romans: "Now him that is weak in faith, take unto you; not in disputes about thoughts.... Let not him that eateth [of what is forbidden by the Mosaic law], despise him that eateth not; and he that eateth not, let him not judge him that eateth. For God hath taken him to him. Who art thou that judgest another man's servant? To his own lord he standeth or falleth.....For, whether we live or die we are the Lord's" (Romans 14, 1-10).

It will be well to remember this. For probably more than one pious legend will be carefully examined and perhaps rejected. Another instance has recently come forth, viz.: about the famous basilica S. Maria Maggiore in Rome. Father Grisar ['Geschichte Roms,' 1901] proves that this Church had originally no reference to the Blessed Virgin. The beautiful legend (related in the Breviary for August 5th) of the miraculous fall of snow and of the piety of John and his wife, can not stand in the light of modern criticism. As early as 1741, the commission appointed by Pope Benedict XIV. for the reformation of the Breviary recommended that these lessons be struck out, and that the ancient

title of the feast *Dedicato S. Mariae* should be restored. 1)

Above all the critics must prove their assertions, not merely make startling statements or raise doubts without solid reason. On the other hand, it is the duty of educated Catholics, particularly of the clergy, to examine the arguments and to acquaint themselves with the established results of Catholic historical criticism. If this is done, and St. Paul's advice followed by both parties, the labors of Catholic historians and archaeologists will contribute to the cause of truth and to the honor of Holy Mother Church. But all this can and must be achieved without any detriment to charity. *In omnibus caritas!*

—TH.

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1) See *Dublin Review*, October, 1901, p. 316. —On the "Holy Manger" and the picture of the Blessed Virgin, said to have been painted by St. Luke—in reality a Byzantine picture of much more recent date—see *Pastoral-Blatt*, October, 1901. The 'Kirchenlexikon,' vol. VIII. 821, seems to uphold the legend of the snowfall. It may be well to make a few remarks about the 'Kirchenlexikon.' The *Pastoral-Blatt* for Sept. 1901 said the article "Sindon" needed a correction. Rev. J. F. Meifuss calls this assertion "premature" (Review, No. 31.) However, the following point should be considered. The said article states the tradition about the "Holy Sindon of Turin" quite positively without mentioning that any doubts exist as to its historical value. But it can not be denied that serious doubts exist about this tradition, in spite of Mr. Loth's contentions. Hence the article needs correction or modification. In fact there are numerous articles in the 'Kirchenlexikon' which need correction, as has been pointed out by various Catholic critics in Germany. This applies especially to historical and archaeological articles in the earlier volumes, which appeared nearly twenty years ago. Within the last years the researches of Catholics have brought forth material of which two decades ago no one would have dreamt. This is no slight on this magnificent work to which the German Catholics can point with justifiable pride, as no other nation possesses a work which can be compared to this invaluable mine of ecclesiastical lore. But it would be rather naïve and manifest little scientific spirit if one simply referred to the 'Kirchenlexikon' as a conclusive and almost infallible authority on ecclesiastical questions. Therefore while using this excellent work we must not fail to keep track of later researches, which in many cases rectify the articles of the 'Kirchenlexikon.'

THE RELIGIOUS SITUATION IN FRANCE.

A few weeks ago we gave reasons for the lamentable apathy of the French Catholics in the face of a government whose chief occupation seems to be persecution of the Catholic religion. What strikes the outsider particularly in the present expulsion of the religious is, as the London *Tablet* has pointed out, the absence of protests on the part of the bishops and secular priests. How are we to explain it? Were we to say it is due to fear of losing their salaries, we would be on the one hand fundamentally wrong, for thousands of priests are not paid by the State; on the other hand we would have touched only a superficial cause whose roots lie deeper. These deeper roots we find traced in an article published by Rev. Dr. Maignen in the *Vérité Française*, No. 3,037, under the heading, "Our Seminaries." He writes:

"M. Oscar Havard has published in a number of journals curious details about the mental state of certain seminarists before the Revolution. He says, e. g.: 'At that epoch the youthful clerics who followed the courses at the Sorbonne, gave an example of the most singular licentiousness. One of them, a democratic abbé of those times, the famous Morellet, in his Memoires, tells us that the authors mostly read by his comrades were Voltaire, Bayle, Locke, Spinoza, etc. Even the Seminary of St. Sulpice had become a hotbed of fermentation. The "advanced" minds of the time complained of the length of prayers, of the too mystic forms of the evening pray-

er, of the monotony of the Rosary. The works of Rousseau and other philosophers invaded the seminary. The Abbé Emery tried to counteract these tendencies, whereupon the discontented attempted to set the house on fire. The provinces were not safe against the scourge. At the seminary of Toul, during a procession, a deacon was caught reading the works of the Baron de Holbach. At Nancy, the students passed the works of Voltaire and Rousseau from hand to hand. Cardinal Mathieu, in his 'History of Lorraine,' states that the young men, in thought, lived in the new world that the philosophers had discovered. The more serious meditated on the 'Spirit of the Laws' and the 'Social Contract'; ordinary minds were satisfied with the works of Helvetius. The "democratic abbés" of to-day seek to introduce into our seminaries the doctrines current in lay circles under the pretext that "one must march with his age." You see, nothing is changed: the great religious and social revolutions are always preceded by the same phenomena. On the eve of 1789, an abbé of Prades, at the Sorbonne, defended a thesis in which the most heterodox ideas were presented as the theology of the future.'

"Scarcely had we read these lines," comments the Abbé Maignen, "when we met a young priest who left the seminary about two or three years ago. 'What M. Oscar Havard relates,' said our young friend, 'I have observed with my own eyes during the latter years of my stay at the seminary. It is true, our students did not read the same books, but the result was the same. They came mostly from two diocesan preparatory seminaries, one known as "retrograde," the other as more "advanced," more "in the swim." The pupils of the former (the retrogrades) were generally pious and observed the rules; those of the other (whose professors were readers of the *Justice Sociale)* were less edifying. They had been told to keep posted on the movements of modern thought, to cultivate modern rather than ancient literature. Many a time I have seen in their hands the works of Emile Zola, George Sand, Victorien Sardou, and Victor Hugo (especially those of his works that are on the Index.) I saw that infamous book "Sous-offs" circulate and had to resist more than once the temptation to read such writings.'

"The veracity of this witness," continues the Abbé Maignen, "is above suspicion. He told us he had seen it with his own eyes, not surreptitiously, but openly, for several years. One or two of the culprits were discovered and expelled from the seminary; but many others escaped. 'How many,' added our young friend, 'complained loudly of the long prayers and the many exercises of piety, how many told every new comer how they, when once out of the seminary, would be rid of prayers and rosaries, etc., the Breviary would do them.'—The 'savants' and 'intellectuals,' (for such there are in our seminaries) read preferably the German philosophers and exegetes; of French writers only the Protestant preacher Réville and the Abbé Loisy are studied.

"In view of such facts," asks Dr. Maignen, "is it astonishing that the bishops feel uneasy? More than strikes and the deficit in the budget, this upheaval of ideas, this lax discipline among a part of the clergy, is a symptom of the most dire catastrophes."

In view of such facts, we add, it is not astonishing either that the clergy are dumb in the face of a most revolting violation of the rights of religion and of citizenship, when religious only are concerned. They clearly share the ideas of the American Vicar-General who sees in the religious orders nothing but old, decrepit remnants of the once powerful forts which Uncle Sam erected against the Indians in times past, but which to-day are become useless.

J. F. Meifuss.

"THE NEXT CONCLAVE."

With this heading Signor R. de Cesare, a member of the Italian Chamber of Deputies, publishes an article in the *North-American Review* (Nov. 1901), which is nothing short of a disguised attack on the Temporal Power and its defenders, a libel against our gloriously reigning Pontiff and several princes of the Church. It is certainly no credit to this well-known magazine to publish such defamatory writings. What we have to criticize in the "New Conclave" is of a threefold kind: First that its writer tries to tell the Pope how far his policy should reach; secondly that he maliciously misrepresents the nature of the Conclave; and lastly, that he misrepresents and slanders several cardinals.

As to the first point, we wish to say that this is not the place or occasion to defend the political views of the present Pope. But Sig. de Cesare, whilst he censures the Pope's attitude towards several "Great Powers" of Europe, conceals the grief and anguish which Leo XIII. has expressed, on several occasions, over the religious slavery under which Poland suffers at the hands of the intolerant Russians, over the massacres in Armenia, and only lately over the shameless proceedings in the "most Christian" country. What the great Pontiff can not alter and prevent, he tolerates to avoid greater evils, just as he is, by present circumstances, constrained to tolerate the so-called religious liberty, even where it would be most beneficial to the State itself if he could shut it off. Sig. de Cesare, if he were not blinded by prejudices and paralyzed by the sonorous declamations of the Montecitorio (the place where the deputies meet), would have ample means to see into the conditions of his own country. Some points of meditation he might draw, on the one hand, from the allocutions of the Pope, and on the other, from the lately published statistics on the corruption of Naples. But the Pope's crime (?) of waging "an eternal and inexorable warfare" against "the Italian government"—that is, "New Italy"—makes him an ex-communicated person in the eyes of the Freemasonic leaders, and he must not be listened to. Had the Pontiff hearkened "to the warning of the saintly Father Hecker"—everything would now be in order, the Pope's reign would have been a triumph over narrowmindedness and old traditional superstition (??). Sig. de Cesare forgets to tell us, whether Father Hecker wished to warn the Pope as a prophet or simply as a kind counsellor. In the latter case, Leo XIII.—and already Pius IX.—had them nearer. In the first hypothesis, of course, a longer discussion as to the merit of the prophetic claim for the "saintly Father Hecker" would have to ensue. It is, at any rate, amusing to see writers who otherwise care very little about saintly men, appealing to the warning of such men if it happens to serve their purpose.

Next, Signor de Cesare arraigns the Conclave before his wise tribunal. The rules laid down by Gregory X. (1271-1276), concerning the Conclave have been enforced by Gregory XV. (1621-1623), and are still in force. There is no communication allowed during the time of the Conclave; even the victuals are strictly investigated to prevent communications from the outside; the cardinals are forbidden to admit anyone, except those who, by the consent of all present, should be called upon concerning the election (comp. c. Ubi periculum 6°. I. 6.) Every conclavist (a priest and two laymen are admitted for company's sake) is under oath to keep silence with regard to whatever occurs during the Conclave. How, then, can Sig. de Cesare speak of "holding receptions," as if the cardinals were assembled in a parlor, or a lobby, for political wire-pulling? The "picturesque description of a Conclave in the XVI. century," left by a French poet, corresponds with Sig. de Cesare's ideal of the same, but is as chimerical as the Depu-

ty's comments on it. We might fain suppose that a Roman Deputy would not be so ignorant in such a historical, and otherwise, well-known matter. Yet he displays his ignorance in an other assertion, viz.: by saying that the election also tended to the choice of a Prince of the "magnificent kingdom in the heart of Italy." This is entirely wrong. The cardinals elect and always have elected a successor to St. Peter, but not a worldly prince. This would clearly appear to Sig. de Cesare if he would condescend to read the announcement and investment formulas; nowhere is the "Temporal Power" mentioned—though these formulas bear a venerable date.

Finally we must touch upon the defamatory criticisms passed upon some illustrious cardinals. Sig. de Cesare speaks of the reactionary spirit animating the Sacred College. This "reaction," however, he explains, "is more collective than individual, more conventional than sincere." For "there are many (?) among the Italian cardinals who deplore the enmity between the State and the Church."

There are also, he informs us, two contrary currents of ideas with which Italian society has to contend: "Rationalism, degenerating into Socialism, and Clericalism, degenerating into political reaction." On the other hand, however, other cardinals in their "esprit de corps" (that means, we suppose, the high idea they conceive of their belonging to the college of the cardinals) "and the power of prejudice have their influence upon all." They are even bound to have it, according to the oath taken when created cardinals, for they "swear to defend" the Temporal Power "usque ad effusionem sanguinis" (even to the shedding of their blood). Consequently no change of policy concerning this Temporal Power is to be expected. This is a most arbitrary and calumnious theory of Sig. de Cesare. To have pronounced it is also equal to a refutation. Or can any cardinal be found who would join a party whose current opposing idea is Clericalism? If he seems to arraign His Eminence Card. Capecelatro, Archbishop of Capua, on this side, we rather believe that this eminent Prince of the Church would be the first to repudiate such a compliment. Furthermore, there is a misrepresentation of that oath alleged above: "usque ad effusionem sanguinis." These words occur in the formula of putting the red hat on the newly-created Cardinal. By it (red hat) is signified, the Pope says, "that you (Card.) should prove yourself intrepid, even to death and (the) shedding of blood, in defending the exaltation of Holy Faith, the peace and tranquility of the Christian people, the increase and condition (statu) of the Holy Roman Church. In the name of the Father, etc." Not a word about the Papal States occurs, for the "Holy Roman Church" explains the word "status," which, though clear in itself, appears still more clearly from the opposition. This, then, is the famous oath, which, with Sig. de Cesare, includes an "unconquerable prejudice" against New Italy, a warrant for the Papal States, and a restraint upon the cardinals which prevents them from putting forth their "liberal" ideas. Certainly the foundation of "Italia Unita" must not be very strong—and what a misrepresentation of the "usque ad effusionem sanguinis." There is no idea of such an oath in the words quoted above—"it signifies," says the Pope.

But we need not wonder that we encounter such absurd misrepresentations in the article on "The Next Conclave." There are more numerous and more malicious descriptions of a slanderous character to be found there. The author aims especially at their Eminences Cardinals Rampolla and Gotti. The latter Sig. de Cesare enumerates amongst the "papabili" (those likely to be elected.) The picture he draws of this illustrious Cardinal is not only too absurd to reproduce here, but it is calumniatory as well. He is by no means "of a cold and impenetrable nature," he is rather affable and frank—such at least is the impression we received on several occasions, when Card. Gotti appeared in a favorable light to all who were present. Neither is he, nor appears to be, of such violent nature that he "would create great disturbance or have recourse to extreme measures."

If he is "impenetrable" to some spies who

surround the Roman court like specters—all the better. Whether he is "full of scruples and prejudices," we are unable to say. Sig. de Cesare must presume it, as we can not believe that he is the spiritual guide of Card. Gotti. Absolutely unfounded is the assertion that he is "a violent anti-American." And how does Cesare know that Card. Gotti "is not held in great esteem in his own Congregation"?—A calumny still more absurd and vile is the one directed against Card. Rampolla. It needs no refutation for a man with sound judgment who does not make his own prejudices the standard by which to judge his fellow-men. As to the alleged fabulous income of His Eminence the Secretary of State, we wish for him it were real; for thus a large field would be opened to his charity, which "to have recourse to is" *not* "useless," as Sig. de Cesare declaims. Certainly for a monument of Garibaldi or Mazzini or Victor Emanuel (on which, some years ago, 15 millions were spent) His Eminence might refuse to empty his pockets. What the Cardinal gives to the poor or the nuns whom the Italian government has robbed of their necessary support, he has not of course, confided to Sig. de Cesare. "Cardinal Rampolla," says this Italian Deputy, "is a man without friendship," though, on a foregoing page, he makes Cardinal Gotti "a great friend of Cardinal Rampolla." Let this, however, suffice. These arraignments against two saintly Cardinals called for a word of protest and refutation. Their noble and self-sacrificing lives contrasted with the accusations and calumnies hurled at them, is their best apology and a splendid refutation of the libels of Sig. de Cesare, whose words were certainly not dictated by charity or love of truth.

As the whole paper clearly is nothing else but an outburst of ill-concealed hatred against the illustrious Pontiff and his policy, as well as an arraignment of the defenders of the "Temporal Power," we leave other accusations untouched. The abusive language, the presumptuous tone, and the self-confident judgment passed upon personages who are really worthy of everyone's admiration and love, sufficiently characterize a deputy of a Chamber where, within our memory, scenes worthy of ruffians and villains have occurred. (June 30th, 1899, on account of the famous Decreto-legge. Cfr. *Civiltà Cattolica*, 1899, 3. 234.)

Fr. Augustine, O. S. B.
Conception, Mo.

SUBJECTS OF THE DAY.

New Postal Rulings. The *Catholic Columbian* [No. 47] is authority for the following information which will interest not a few of our readers:

Under a ruling of the third assistant postmaster general, a fraternal paper, to hereafter secure transmission through the mails as second-class matter, can not contain advertisements of interest to persons other than the society. Because of this decision all general advertising has been eliminated from the columns of the *Modern Woodman*. This advertising had become quite profitable to the society, amounting some months to more than $2,000.

Under a stricter interpretation of the postal laws, the Catholic Directory, published by Wiltzius & Co., has been denied second-class (or pound) rates. The publishers hope to convince the Department that a mistake has been made in this ruling. At the same time the Church directory of the Episcopalian sect, also published in Milwaukee, has been excluded from second-class rates.

Football Methods in Religion. Boston may not go so far as to carry religion onto the gridiron, but if we may believe the *Chicago Chronicle* [Nov. 30th], it has gone so far as to bring football methods into religious services.

Flushed with the recent success of Harvard over Yale, two athletes on a recent Sunday afternoon addressed the Boston Young Men's Christian Association. One took for his text "Three Downs, Four Yards to Gain," and then showed the likeness between the Christian's career and that of the football enthusiast. He ended by saying: "Christ is the best coach I know of."

In a similar vein the other athlete advocated the advantages of a strenuous life and urged the football spirit into daily religious affairs. Nothing was said of the Christian spirit of helpfulness to the weak, compassion for the downtrodden or of the blessedness of mercy. All of the essentially Christian virtues were wholly lost sight of in appreciation of the controlling, domineering power of the victor.

Football unquestionably has its valorous and meritorious side, but its merits belong to the physical—not to say brutal—and to the crafty intellectual powers rather than to the spiritual. They savor of earth rather than of heaven, of the conqueror rather than of the crucified.

Even the *Chronicle* thinks that a little more of the methods of religion on the gridiron would result to better advantage than applying the methods of football to religion.

Msgr. Conaty and the "Ave Maria."

The *Ave Maria* prints the subsequent editorial note in its No. 22:

"The elevation to the episcopate of the Rev. Dr. Thomas Conaty, Rector of the Catholic University of Washington, doubtless presages his appointment to some new or vacant diocese. We hope so, besause we should be sorry to see the episcopal order conferred *in honorem*. This would be lessening its importance in the eyes of the public. It is understood that priests are ordained to exercise the priesthood, and that bishops are consecrated for no other purpose than to exercise the offices of the episcopate. In our country especially everything ecclesiastical ought to mean something and be all that it seems. A cheapening of the episcopal dignity would be most deplorable. We shall not be praised or thanked for saying this; however, we write with deliberation, remembering certain things and apprehending certain other things. Dr. Conaty is worthy of his promotion. His career as a priest has not only been blameless, but zealous, energetic and devoted; and of his work at the Catholic University it must be said that he has consecrated all his powers to the duties of an extremely difficult position. Through innumerable cross-currents he has sailed a safe and straight course, realising the highest expectations of those who knew him best. We wish him many fruitful years in a new field of labor."

That is a fine compliment to the Holy See which has surrounded itself with so many prelates who wear the episcopal title purely *in honorem*.

We are curious to learn, by the way, why the *Ave Maria* insists on a removal of Msgr. Conaty to "a new field of labor." Can it be that he is not liberal enough for the eminent gentlemen who are understood to inspire our pious contemporary?

Catholic Federation.

The Paulists and Federation.

On this head the *Catholic Columbian* [No. 47] says, unkindly but none the less truly:

"The Paulist Fathers usually sneeze when the cold wind blows out on the Western prairies. Their 'Americanism' is their weak point. Their opposition to federation is a fresh indication of their lack of harmony with the vast majority of their fellow-Catholics. In this matter, their view is shaded to see only how such a movement might affect the wishes of Protestant Americans. Our losses through the general persecution that we endure in every public institution they do not look at. The million of our children, for example, today being Protestantized in public schools, through the use of Protestant histories, Protestant prayers and Protestant Bibles, give them no concern. Hush! Let us make no objection — Protestant Americans may not like it, and the Paulist Order may fail to make one convert who would come over if we'd keep quiet."

Opposers of Federation.

According to the *Catholic Tanscript* there are two archbishops in the United States who do not believe the federation of Catholic societies desirable. The *Transcript* says it knows of two, and in The Review Arthur Preuss opines that one of these, possibly, is Archbishop Ireland, since it is known that the latter visited the office of the *Transcript* recently while in Connecticut.

It would be curious for Archbishop Ireland to assume such a position. About two years ago, in England, he delivered a striking address before the English Catholic Union, in which he boldly advocated precisely such federation of the Catholic societies of Great Britain. At the moment, the committee appointed on federation by the Knights of St. John was feeling its way cautiously. When Archbishop Ireland's address appeared in this country, the committee at once seized upon it, applied it to conditions existing here, and gave it especial prominence in a circular sent out to various archbishops, bishops, and heads of societies in the United States. At this late hour we do not see how Archbishop Ireland consistently could withdraw from a position he voluntarily assumed two years ago.

It is a fact, however, that those Catholic journals supposed under his influence have strenuously thrown cold water on the federation idea ever since his return to this country. The circumstance has not escaped the attention of the promoters of the movement..... It can not be, however, that a movement approved by His Eminence Cardinal Martinelli, and by numerous archbishops and bishops throughout the land, will be easily side-tracked. The fact that such eminent ecclesiastics approve it rather argues that its purposes are not unworthy. Those journals which attempt to belittle it virtually are assuming that they possess greater wisdom than two-thirds of the archbishops and bishops of the country combined. Whence did they receive such wonderful illumination?—*Catholic Telegraph*, No. 48.

THE STAGE.

The new play "Ben Hur," built upon Gen. Wallace's famous story, has had a very successful three weeks' run here in St. Louis. It is the best of its class we have yet seen, though by no means a dramatic master-piece. In the words of the *Mirror's* critic, to which we heartily subscribe, it has its strong taint of shoddy and fustian and religious claptrap, but nevertheless it has qualities which, in the hands of competent actors, are capable of such treatment as can render it dramatically, no less than scenically, one of the most effective plays ever produced on the American stage. The present cast is mediocre, the scenery beautiful.

. . . CHURCH MUSIC. . . .

Psallite—Catholic English Hymns Collected by Alexander Roessler, S. J.

Organ accompaniment to the above edited by L. Bonvin, S. J. Published by B. Herder, St. Louis. (Price 50 cents.)

We greet with great satisfaction this new hymn-book which has been prepared with the greatest care and discrimination both as to the melodies and the poetry. The volume contains one hundred and sixty English hymns for every season and festival in the liturgical year, and an appendix with six Benediction hymns and the Litany of the Blessed Virgin. Many of the tunes with their accompaniments have been taken from those two standard collections, Mohr's 'Caecilia' and Dreves' 'O Christ hie merk,' the accompaniments for both of which were written by J. Singenberger. The fact that the Rev. L. Bonvin, S. J., has edited the accompaniment to the whole work is ample guarantee of its musicianly excellence. Both volumes have been issued in elegant and convenient form by the publisher. I hope and pray that this book will find its way into those choir lofts where such miserable excuses for Catholic hymn-books as 'May Blossoms,' 'St. Basils' Hymnal,' 'The Catholic Youth's Hymnal,' 'Laudis Corona,' and any number of other trashy collections hold forth, corrupting children's taste and rendering it almost impossible to initiate them into music and religious poetry worthy of their object, namely, the worship of Almighty God, and in accord with Catholic intelligence. With 'Psallite,' 'The Roman Hymnal,' and 'Laudate Pueri' at hand there is no longer any lack of hymn-books in English and consequently no further excuse for continuing the use of the above-named make-shifts.—Joseph Otten.

The "New World" and Church Music.

On November the sixteenth the Chicago *New World* published a so-called musical number. The event was heralded some time before and aroused some interest and curiosity on the part of those concerned. Those who expected a treatment of the subject worthy of its importance were sadly disappointed. The only article in the whole issue which has any value is the one by Brother Arcadius on the Palestrina style. Mr. Leo Muther recognizes that there is room for reform, but casts a slur on the St. Cecilia Society and its school. He evidently does not know that the Society is approved by the Church, and that it has a protector in the person of Cardinal Steinhuber, S. J. Mr. Muther should take the trouble to read the biography of Dr. Witt, the founder of the Society, and look through its catalog. With his good disposition he will be amazed to realize how much he can learn from the perusal of both these works.

The *New World's* own position on the question of Church music is defined by its musical (?) editor. In his column, under the heading "Correspondence," appears the following note:

"George King. Please tell me of a good Benediction service suitable for a choir of moderate ability.

Ans. Wiegand has written a "Tantum Ergo" and "O Salutaris" in B flat. Fischers are the publishers.

Wiegand's compositions are not only unfit for performance in Church, but they lack every artistic quality. They are sloppy and vulgar in character. Any man who recommends them establishes his own status.

On page 24, Professor Bertrand Mulette gives a list of books to be studied. Most of the works mentioned were written by their authors for use in the Anglican Church or for secular purposes, and have no relation to Catholic church music. E. Hanslick's, "The Beautiful in Music," with its materialistic principles—will hardly do the Catholic organist any good, unless he study and digest well A. W. Ambros' refutation of it entitled, "The Boundaries between Poetry and Music." Professor Mulette does not mention the latter work.

It is, however, the Rev. F. N. Perry, in his article, "The Ideal Organist," who carries off the palm in this wonderful music-literary tournament of the *New World*. I am incapable of following the Reverend Father up the

dizzy heights to which his eloquence leads him. I will quote verbatim a paragraph or two for the benefit of the readers of THE REVIEW:

> The Ideal Organist must be a technician truly, but as a means to an end; he must know the thing beyond technique, — the soul. He must give for the little ones, "the infants crying in the night," who have "no language but a cry," the wonderful melodies so dear to the truly religious, because they give the heart's vocabulary and speak a language that would bring peace to Babel.
>
> Palestrina, Allegro, Marcello, Peroglese, in Italy, reborn to melody; Bach (Johan Sebastian), the greatest of geniuses; Handel, the majestic and simple; Haydn, the graceful and spirited; Mozart, the nearest to perfection of all musicians, who did many things and did them all well; Beethoven, creator of masterpieces; Schubert, the author of the overwhelmingly beautiful Ave Maria; Liszt, Chopin, the peerless tone poet; Gounod, the melodious and resonant; Wagner, the adored and hated of our own day, and the suggestor of infinite futurities —these are only a few of the names like pearls on a strand of silver, telling the wealth which the Ideal Organist has at his command to offer in praise to God.

Father Perry is unconscious of the fact that he writes bombastic nonsense.

Dante has said some pointed things about people who do not distinguish.

The *New World* promises more "musical numbers." Unless the articles in future issues be written by people who know and are willing to obey the laws of the Church concerning music, and who are cognizant of the difference between artistic music and drivel, between liturgical and secular music, it is impossible to see what good can come from this new departure on the part of our well-intentioned and otherwise excellent contemporary.—JOSEPH OTTEN.

Here is a sample of the brilliant editorial work done on some of our weeklies:

"Mgr. Merry Del Val, is again mentioned as Mgr. Martinelli's successor. Mgr. Del Val's mother was an English woman. If sent here, he will probably prevent the Irish from ruling or ruining things. Hoch der Herr Dr. Koppes!"—*Catholic Citizen*, No. 5.

ART NOTES.

ART IN CHURCH VESSELS.—Proceeding upon the principle that holy things must be treated with reverence (sancta sancte), our holy Church has always devoted special care to ecclesiastical implements, especially to the vessels used in divine service—chalices, ciboria, ostensoria. As she has ever cultivated art and enlisted it in the service of religion, thereby ennobling it and elevating it to the rank of sacred art, so she has also employed it to give to her liturgical vessels an exterior form worthy of their sublime purpose.

When new sacred vessels are needed, the ancient artistic, ecclesiastical form, as it has been developed in the Middle Ages in the most beautiful and unsurpassed models, should be adhered to as strictly as possible. It is a duty of the clergy, the professional custodians of the sanctuary and guardians of sacred art, to combat the empty and unspiritual modern tendency in the making of sacred vessels, which prefers unartificial manufactured articles to really artistic handiwork. A great many of these factory productions (see e. g., No. 746, 743, 744, 745, 747 in the new catalog of an Eastern firm) by their profane form, cast in the mould of ordinary drinking vessels, are absolutely unfit to grace the altar. True Christian art, which, fortunately, is again beginning to flourish in these latter days, requires that the sacred vessels conform both in spirit and expression to the splendid models of those times from which the finest monuments of painting, sculpture, and metal-working have come down to us.

God protect us from phantastic playfulness in the making of those articles which the Church employs in her liturgical service! Art must not cling as a parasite to the rock of the Church, but as a strong and healthy tree should cast deep root in her bosom and produce, as in days gone by, a wealth of blossoms and sound fruit.—A. H. Sch—r.

ARCHAEOLOGY.

The Papyri Finds. A dozen years ago, when the first great papyri finds were made in the tombs of Egypt, especially the poems of Herondas and the work of Aristotle on the 'Constitution of Athens,' a prominent German savant expressed his regret that he had not been born a hundred years later in order to learn what new additions to Greek literature would have been secured from this source. So rich has been the wealth of these discoveries in the last decade that their investigation is even now already more than one man can expect to control. At the recent National Philological Convention in Strassburg, Professor Ulrich Wilken, of the University of Würzburg, recognised as the great papyrus specialist in Germany, gave a survey of the investigations in this department that contained surprising data. There are about two dozen papyri collections on a large scale in European universities and libraries, and the number of papyri reaches the tens of thousands. Among the most important finds have been the hymns of Bacchylides, the Logia of Christ found by Grenfell and Hunt in Oxyrynchus, the twenty-first book of Homer, extracts from the Septuagint translation of the Old Testament, etc., while the almost countless documents that pertain to the politics, the economics, business, private life, religion, etc., etc., of the centuries that preceded and followed the birth of Christ furnish the particulars for the study of the historical background of the New Testament that have proved to be particularly acceptable, and incidentally have furnished material for the study of the Greek of this period that puts the language of the New Testament into its proper position historically. Among recent contributions from this source nothing is more interesting than a pamphlet published by Reitzenstein, entitled 'Zwei religionsgeschichtliche Fragen,' in which the author, on the basis of several of the 2,000 papyri that are found in the Strassburg Library, has furnished parallel data on the biblical custom of circumcision and on the biblical account of the Creation and the Logos. On the first named subject he shows that, as is corroborated by the examination of a large number of mummies by Dr. Fouquet, of Cairo, only the Egyptian priests and none others were circumcised. The other piece is a fragment written by a heathen Greek author at the end of the third century after Christ, in which the creation of the world through Jupiter from the four elements of air, fire, water, and earth is depicted, with the son of Hermes taking the role of the Logos, the whole being a combination of Greek and Egyptian ideas, showing also the influence of Christianity on Gentile literature. The largest collection of papyri in Germany is found in Berlin, where the University has undertaken to publish its possessions of this kind rapidly, and has issued fully one thousand of them already. Only lately Professor Wilamowitz discovered fifty new verses of the so-called catalog of Hesiod. A most interesting find was made in this collection lately in the shape of a remarkable late Greek novel, in which Chinone is the chief heroine. The Heidelberg collection, which reaches the thousands, is being studied by Professors Crusius and Deissmann, and it is already apparent that these papyri belong to the oldest of their kind—namely, to the Ptolemean period—while those in Berlin, Vienna, Geneva, and elsewhere do not, as a rule, antedate the Augustinian age. The famous Archduke Rainer collection in Vienna is the oldest in Europe, coming mostly from Fayyum. In France the bulk of the papyri are found in the National Library in Paris. The British Museum has not published many of its treasures of this kind, but Kenyon proposes to do this as a third volume to his collection of Greek inscriptions. The first volume of the Amherst papyri collection, containing the Ascension of Isaiah and other theological fragments, has appeared, and a second volume, with 140 documents from the Ptolemean, Roman, and Byzantine periods and a number of new literary texts, with fragments from Æschylus, Euripides, and Aristophanes, will be furnished in the near future. A prominent German theologian recently stated that he would not be surprised to hear that the original of one or another New Testament book had been found among the papyri of Egypt. —*Independent.*

EDUCATIONAL TOPICS.

In Australia as in the U. S. When Cardinal Moran recently laid the corner-stone of a new school building at Lavender Bay, he spoke about the attitude of the Church in regard to education. He showed the brilliant success Catholic institutions had obtained at public examinations and continued:

"Although we have received no help from the government, we have erected schools all over the country, and equipped them with teachers, whose services are unpurchased and unpurchasable—teachers who are second to none in the whole world—and they train up our children to be worthy citizens of great Australia and worthy citizens of Holy Church, as I hope they ever shall remain. With regard to the future, I reiterate that having achieved a moral triumph, it is not for us to reopen the political question. On the contrary, when those who were our victors in the political arena come to appreciate the mistake they have made, and desire to retrace their steps, they will find that we will be their best friends, and that we will do everything we can to build up a system of national education for Australia which will be worthy of the country and worthy of the children who are educated in those schools. I trust there is nothing in what I have said which will give offence to any of our non-Catholic brethren. The spirit of Australia is one of fair play. It is one that recognises merit, and it is the merit of our schools as training institutions which will justify our fellow citizens in saying, 'We were mistaken many years ago. We must retrace our steps. Those who carry on this work of education deserve to be respected by the State, and in so far as they are doing the work of the State, it is only a matter of justice that we should recompense their labor.' I am happy to say that very many of our noblest citizens have testified to myself that they realised that the Catholic Church has done great work in the schools, and that so far as this work has been carried on successfully, it would be vain to say that the action of the past had not been a mistake. Sir Henry Parkes, in the closing years of his life, when he visited some of our schools, said that he realised that such a mistake had been made, and that the sooner the mistake was rectified, the better it would be for the whole work of education in Australia. Also one of the vice-presidents of the first Education League—a leading citizen, still living—told me that he had spent many years of his time, and much of his means, in assisting to develop the present system of State education, thinking that it was in the best interests of Australia to do so; but he now acknowledges that he made a mistake. He found that the system had not justified itself, and that, after all, religion must be the groundwork of true, abiding, and solid education. I am pleased to say, too, that leading non-Catholics of Victoria, Queensland, Western Australia, and Tasmania have confessed to me their admiration for the wonderful spirit of sacrifice Catholics have shown, and have also confessed that we have proved ourselves genuine citizens of Australia in the magnificent work we have carried on.

"The view that I have attempted to put forth to-day is not advanced to stir up political excitement. It is not by mere political agitation and intrigue that the great works of civilisation have reached their perfection, but by silent, unpretentious work, based upon the self-sacrifice and earnestness of devoted men and women, true to their principles, and true to the dictates of their consciences—and it is by that means that in the long run we hope to win the approval of our fellow-citizens."

Australian and American bigotry seem to be twins.

§ Now the demand is made, in Chicago (see the *Chronicle* of Dec. 1st), that the School Board shall give a midday meal to all children attending the public schools. The demand is just as reasonable as that the School Board shall give free books to all children attending the public schools.

"Once let in the wedge of Socialism and it rives the timber," says the *Chronicle*, editorially. The wedge is in already. Our paternalistic school system itself is that wedge.

The Religious World.

...Domestic...

....Attention has been awakened by the protest of Rev. A. S. Crapsey, rector of St. Andrew's Episcopal Church, Rochester, against the idea of establishing Protestant missions in the Philippines. The islands, he remarks, have been "Christian for generations." Is Protestant religious life so pure as to condemn Catholicism? Why introduce religious rivalry and bitterness? "Those people (the Filipinos) have suffered enough without having forced on them all the evils and discords of sectarian Protestantism." "It is impossible that any new form of Christianity should take root on that soil, for the reformation is sterile in lands long under the influence of the Latin race." "Our (Protestant) missions are barren in Mexico and South America, and will be so in the Philippines, Cuba, and Porto Rico." "Leave them to develop their religious life along the lines of their history." One of the clergymen who answered Mr. Crapsey asserted that the people of the Philippines were amongst "the most depraved and debased of mankind."

....We learn by way of Milwaukee (*Catholic Citizen*, No. 6) that "Maine Catholics are agitated by a decree of Bishop O'Connell of the Portland Diocese. He says there must be no more church fairs of any sort because of the drain they have proved on poor families; furthermore, they have brought a train of evils from lotteries, excessive dancing, etc."

According to a St. Paul despatch dated Dec. 5th, Attorney General Douglas of Minnesota upheld a ruling of former Attorney General H. W. Childs in an opinion given to State Superintendent Olson, that under the State constitution the Lord's Prayer can not be used in the public schools. This ruling is because of section 16, article 1, of the State constitution, which says:

"Nor shall any man be compelled to attend, erect or support any place of worship."

Literary Notes.

——Lovers of good fiction read Mrs. Henrietta Dana Skinner's story 'Espiritu Santo' with great pleasure and eagerly awaited another book from her pen. Her last book—one of the Harper Bros.' Christmas publications—is in quite a different style from 'Espiritu Santo,' but not less interesting. 'Heart and Soul' is the autobiography of a Catholic man, and an extremely subtle and frank portrayal of the soul of the hero is presented.

The scene of the story is laid in Cuba, in the early days, and in Paris, with which city Mrs. Skinner is familiar from long residence. She has copied nature closely and given us a strong Catholic story, full of incident, though much of it is too tragic for the ordinary novel reader.—M. F. N.-R.

——The issuing of the last volume of the 'General History of the Christian Era,' by the Rev. A. Guggenberger, S. J. (B. Herder, St. Louis,) completes the three volume series of this interesting work.

It is necessary to a Catholic, surrounded as he invariably is with doubters of and scoffers at his faith, to know whereof he speaks, especially upon mooted points of history, and this book of Fr. Guggenberger's is a compendium of useful information. Disputed facts are carefully considered, the evidence sifted, the conclusions conscienciously drawn and the book written in such a pleasant style that the reading of it is more an agreeable pastime than a serious duty.—M. F. N.-R.

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

A Girl of Galway. By Katharine Tynan. Net $2.25.
Miss Varney's Experience. By Eleanor C. Donnelly and Mary G. Kilpatrick. $1.
A Stormy Life. By Lady Fullerton. (Cheaper editon.) 75 cts.
Too Strange not to be True. By Lady Fullerton. (Cheaper edition.) 75 cts.
Mrs. Gerald's Niece. By Lady Fullerton. (Cheaper edition.) 75cts.
Rules and Constitutions of the Sisters of Mercy. Net 50 cts.
A Course of Religious Instruction for Catholic Youth. By Rev. John Gerard, S. J. Net $1.
Treasure of the Cloister. [Prayer book for Religious.] Flexible leather. Net $1.10.
Juvenile Round Table. Stories, Illustrated. $1.

NOTES AND REMARKS.

President Roosevelt's first message to Congress is no longer than President McKinley's last one. Yet we can not help thinking that it is much too long. The tendency of our presidents to multiply words in their annual communications to Congress has been very noticeable in recent years, yet it can not be said that the number of readers has increased correspondingly, or that the effect upon Congress has been improving. On the contrary, the attention which the President commands, either in the country or among senators and representatives, is rather in inverse proportion to the number of words that he uses to convey his ideas. The reason is very plain. The mass is so great that the average man can not assimilate the whole at once. The mind is fatigued by the attempt to do so. The effect of the message upon Congress will always be in proportion to its effect upon the country. Congressmen will, of course, read the whole of it, but as a general rule, they will not be moved by it unless they find that the people are moved.

The main effect produced by Mr. Roosevelt's message upon the American people, and equally upon foreign observers, is the impression that we have in the new executive a conservative president. Never in our history have we had a more striking illustration of the sobering effect of great responsibility upon an impetuous nature. There will be a quick and hearty response from the nation to this display of conservatism. Mr. Roosevelt will speedily learn the lesson that the surest road to public confidence is evidence that a public man may be trusted.

A subscriber writes:

"Intending to join a certain Catholic benevolent society, I find, by reading the constitution, an obstruction in article xvii, which seems to me a little too liberal. I should be pleased to have you favor me with your opinion of the matter in THE REVIEW, as I think it is a subject of general interest."

The paragraph objected to by our correspondent reads as follows:

"Ladies and gentlemen of all denominations of Christians, who, for the honor and glory of God, for the benefit of their poor brethren in Christ, or for their own spiritual advantage, wish to promote the prosperity of the society, are earnestly requested to become honorary members. A contribution of ten dollars per annum constitutes an honorary member. A donation of one hundred dollars constitutes the donor an honorary member for life."

While we do not know the circumstances which led to the incorporation of this paragraph into the constitution of the society mentioned,—circumstances which may in a measure extenuate such an extraordinary proceeding,—we do not hesitate to say that a Catholic benevolent society which declares its willingness to receive Protestants as honorary members upon the payment of a few paltry dollars, can not claim to be absolutely and thoroughly Catholic, and should be made to realize the duty it has of eliminating the offending paragraph as soon as possible from its constitution.

Beautiful are the words Msgr. Rutten addressed to the clergy of Liège when they offered their congratulations upon his nomination to the bishopric of St. Lambert: "You know, Fathers," he said, "I have done what I could to escape this honor; but the command of the Holy Father was positive, and I could not refuse without disobeying him. Consider me as your superior, if you please; faith and reason make it your duty; but regard me also as a friend, such as I have been to you hitherto and as I wish to remain. Come and tell me your difficulties and troubles. Come and give me your advice; I hope to be in the happy position to follow it always. From a union of minds and hearts it seems to me, light must come. Help me especially by your prayers. The task I assume is heavy; let each of you ask from God the graces I stand so much in need of."

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